

BIOGRAPHICAL SUMMARY: Katherine Bukoski Viveiros

" . . . my sister Mary, she never went to school because she was almost like a mother to them. She had to stay home and take care of the kids while my mother would go out and help my dad in the cane field. So they had a very hard life. But they stucked on to Kaua'i, you know, Kōloa. And we were all born in Kōloa. . . . They had a camp where they would call it the 'Portuguese Camp.' Of course, they said, 'Portuguese Camp,' but there were all mixtures. There were Germans, Polish, Russians, and there were Puerto Ricans, and lot of Chinese. But it seems like there were more of the Portuguese."

The eighth of fourteen children, "Katie" Bukoski Viveiros was born April 4, 1909 in Kōloa. Her parents, Joseph and Sophia Bukoski, were among a handful of immigrants from Poland who immigrated to Hawai'i in 1898 to work in the sugarcane fields. Eventually settling in Kōloa, the family lived first in Portuguese Camp, where Katie was born. In 1919, they moved to a home located near the Kōloa Plantation office. Joseph Bukoski held a variety of jobs, among them being the plantation "honey wagon" driver, collecting and disposing waste material from outhouses.

Katie attended St. Raphael's School until the third grade, and Kōloa School until the seventh grade. She then worked as a house maid for various plantation managers and later worked at the Kaua'i Pineapple Company cannery in Lāwai. In 1931, Katie became a cook at Kōloa Hospital; ten years later, just after the outbreak of World War II, she worked as a nurse. She continued nursing at Kōloa Hospital until its closing in 1947.

She met and married Antone "Pat" Viveiros in 1947. They live in Lāwai.

Tape No. 15-27-1-87

ORAL HISTORY INTERVIEW

with

Katherine Bukoski Viveiros (KV)

May 7, 1987

Lāwa'i, Kaua'i

BY: 'Iwalani Hodges (IH)

IH: This is an interview with Katherine Viveiros at her home in Lāwa'i, Kaua'i on May 7, 1987. The interviewer is 'Iwalani Hodges.

Okay, can we just start out, first, by talking about your parents? I know that both your mother and father immigrated from Poland.

KV: Yes.

IH: Okay. And what was your father's name?

KV: Joseph Bukowski. They all called him Joe Bukowski. He's Joseph. In Polish, they [say "Yusho"]. Well, we give his English name, yeah, in America, huh? You're not going to call like they would say, "Yusho." "Yusho" is "Joe."

IH: So that was his given name, was "Yusho?"

KV: Well, his Polish name in Poland where they called Joseph "Yusho." [Polish dictionaries give "Jozef" for Joseph but "Jozue" for Joshua.]

IH: And his last name?

KV: Bukoski.

IH: Bukoski. The spelling is different now than when (he) came.

KV: Well, yeah. The way they are supposed to be should be B-U-K-O-W-S-K-I. But when (they) came to the Islands, the teachers would spell B-U-K-O-S-K-I. So, that's the way we carried on.

IH: So what is the correct pronunciation of it?

KV: The Polish way is Bukowski.

IH: And now, how do they pronounce it?

KV: Bukoski. You know, Bukoski. But if you talk to the Polish people, they say Bukowski. You know, that "kow"--K-O-W-S-K-I. Bukowski. Their pronunciation is different from ours, so. But then, everybody know us as Bukoski (family of Koloa).

IH: And do you know why your parents came to Hawai'i?

KV: Well, they came to work in the plantations. The plantation hired them, you know. So many Germans, and the Russians, and the Polish (families arrived here). My parents decided to come with them. And they came to the Islands and they landed in Honolulu. Then from Honolulu, they went (on) to Maui. And there, they lived there for, oh, [two] of my sisters and one brother [were born there] (in Maui). First was (Antone, then Mary and Ludvina), they brought my brother John. He was born in Poland. He made one year . . .

(Telephone rings. Taping stops, then resumes.)

KV: I said my brother John was one year at sea. He was born in Poland and he made one year out in the ocean. They landed in Honolulu, then they went to Maui, as I said, yeah.

IH: Do you know how long it took them to come here on the ship?

KV: Well, according to the paper (from the Hawai'i State Archives), it took 149 days. And what my mother told us and my dad, it took about almost four months. They were supposed to reach Honolulu in three months, but it took them four (months). I wouldn't know from (124) days (to 149 days), would be how many months now? (Let's say almost five months.)

She [KV's mother] said at least four months. But of course, they didn't know. They were just out at sea, huh? And they more or less figured it out. You see, they were supposed to land (in) three months, and here they were drifting backwards. Something went wrong with the compass, whatever. Instead of coming to land (in) Honolulu, they were going backwards. And when they found out, that's why it took them longer to get to Honolulu. And then, they were short of food and water and everything there. So, the mensfolks were so desperate, they said they even were smoking (other kinds of paper). They didn't have enough cigarette paper and their tobacco, so it was rationed among them. And what they did, most of them, they were using their birth certificate for cigarette paper. And that's how they burnt it, (not knowing how important to keep their birth certificate).

IH: Oh, no.

KV: Yeah, lot of them did that. And they didn't have enough water. They had to ration it. And they were starving. They lived most on codfish, you know, and dried things. And you know how codfish are so salty. After they eat that, they were so thirsty. They had a rough time. Oh, my mother said---I don't know, people don't believe

about mermaids, but my parents said when they came, they seen mermaids. But I asked lot of people if they believe in mermaids, and they said, "No, there's no such thing."

I said, "Well, I don't think my parents would lie (or make up such stories about the mermaids)."

And the people that were with them in that ship, even the captain, they would say for everybody to be quiet, that they were afraid that they might be tipped over and do some harm or something (to the vessel). Yeah, she would tell us stories like that. We used to laugh at her and say, "Mama, that couldn't be true."

And she said, "That is true." And not only her, but there were different people. All the people that was in the vessel--that came in (that) vessel--they all said they seen it. Yeah, half fish and half beautiful ladies. And they said some of them, a dog would be barking, half dog and half fish. They would just dive into the water, and they (sang), they have beautiful, beautiful voices. "Oh," she said, "(they had golden), beautiful (hair)." But they were all afraid of them until they landed here (in Honolulu the year of 1898).

IH: But they didn't have any incidents with the mermaids?

KV: No, no. They all kept quiet and, you know, they just kept on going on their way. (They kept very quiet on their way when they would see those mermaids.)

IH: That's interesting.

KV: Yeah. But I asked different ones. I even asked some of these managers and the big shots, like the doctors and all that and others that I knew them. And they all didn't want to believe that. So I said, well, that couldn't be a lie coming from your parents and all from the people that was in the vessel, huh? So, they had lot of experience and hard life. You know, coming to Maui, they had to work real hard. They went into the plantation, getting into cane. Working at the cane fields. Whatever job they had that time. I really didn't quite find out what my dad was doing in Maui, but I know they used to travel a lot with horses. Whether they were working with cattles or. . . . At that time, I really don't remember if they had any cane in Maui, but I'm sure they must have.

IH: And you said two of your sisters were born there?

KV: Yeah. One of my brothers, my second brother, Antone, was born in Maui (November 12, 1898). And then, my sister Mary and my sister Ludvina. They all were born in Maui. (Mary after Antone, she was born in January 6, 1900. Ludvina next, she was born in January 5, 1902.)

IH: Oh, I see. So how long were your parents there?

KV: Well, that, I really don't know. They lived for quite some time. Well, according to my mother, they stayed about maybe a couple of years, (three to four years).

IH: And then, what made them come here?

KV: Well, they didn't like the place. They were having a hard time there and they didn't like the place. And some of their friends that were with them decided to come to Kaua'i. So they all made up in a group, they got together and said, "Let's get out of here." So they came back to Honolulu and back here (to Kaua'i). You have to land (in) Honolulu first to get to Kaua'i.

IH: Do you know why they didn't like it on Maui?

KV: My dad got very sick. And my mother got sick. My father, he had, (an infected leg). He was very, very sick with his leg. He got, I don't know, some kind of infection. So they decided the place wasn't good for them.

IH: So, do you think it was the weather, then, that didn't agree with them?

KV: Well, maybe it's the kind of work he was doing, you know. But I don't know, don't have no idea. They just didn't like it. They said they didn't like the place and they decided to come. And when they came here, they liked it very much. So from that time on, they (stayed on) Kaua'i. As the paper (a Grove Farm Plantation publication) said, I think, was in 1900, when my dad started (to work), when they hired him at the Kōloa Plantation (Co. to grow sugarcane, and work in the cane fields and wherever he was needed).

IH: So when they came to Kaua'i, they went right to Kōloa?

KV: Oh, yes. They came and they stayed (in Kōloa). (Then) they moved to Kalāheo. They were in Kalāheo for maybe a year. But that's working with the (pineapple). They were given lands in Kalāheo as a homestead. You go and work your land and you live there. And then, if you live there for three years, (it) belong to you. That's how most of the people in Kalāheo got (their land). The Portuguese people came from Portugal, and they all got lands there and they worked the land. It was the Kaua'i Pineapple Company (and) McBryde (Company).

IH: So, the homesteads that they had, the people were given the land that they had to work for three years?

KV: Yes.

IH: And if they worked it for three years, then it became theirs?

KV: Yes. That's why they became American citizen in order to get the land. See, that's where my parents came to be American citizen.

And they got the land there and they worked the land raising cane (and pineapples). But you see, they had such poor luck up there, (hills and valleys). On the right-hand side, instead of taking to the Kalāheo Nursery side, it was on the right-hand side where the Martins lived. And my parents had a place on the sloped hill. So they said, every time around like the winter months, they would raise their cane (and pineapple). And here comes this storm, you know, would scoop up all their cane (and pineapple) and ruin everything. So they took a big loss. So she said she was struggling and with the children and all, they couldn't take it. So they decided (to move back to Kōloa).

IH: Oh, so they gave up their homestead?

KV: Oh, yes, they did. They just gave it up, and they came to Kōloa, and worked in Kōloa, and they stayed.

IH: Oh, I see. Oh, okay. So, what was your mother's name?

KV: Sophie. Sophia. I said "Sophia," yeah? But in Polish, they would call her "Zophia," with a Z, huh? But in English, (they call her Sophia).

IH: And did she have to work also on the plantation?

KV: No, she didn't work, but they took a [cane-cultivation] contract. They had a contract, yeah? The plantation would give them so much acres of land that they had to raise their cane. So, you work your own cane. And if you do good--well, of course, the cane goes to the mill, huh? And if you do good, well, you get the profit and you pay so much, I guess, to the plantation and you keep so much, whatever profit you make. That's the way it went. And that's how my dad started (his work in the Kōloa Plantation).

IH: So did your mother help him with that?

KV: Oh, yes. So, she had to work. And she would have to take care of the children and go to work the same time. And they were all small. Imagine, my brother John must have been just in the age of maybe about (nine). Well, he was the oldest. Because my sister Mary, she never went to school because she was almost like a mother to them. She had to stay home and take care of the kids while my mother would go out and help my dad in the cane field. So they had a very hard life. But they stuck on to Kaua'i, you know, to Kōloa. And we were all born here in Kōloa.

IH: And where were you living at the time?

KV: In the Kōloa camp. They had a camp there where they would call it the "Portuguese Camp." Of course, they said, "Portuguese Camp," but there were all mixtures. There were Germans, Polish, Russians, and there were Puerto Ricans, and lot of Chinese. But it seems like there were more of the Portuguese, I think. Somehow, I don't know

how they got the name. They just called it the "Portuguese Camp." And then, they had the Haole Camp, the Spanish [Camp], back of the Haole Camp. And they had a row, and they still call it the "Haole Camp" up there by the stables, in front of the fire station or the back of the fire station, I would say.

IH: And they still call it "Haole Camp?"

KV: Yeah. We still. I don't know (if) this young generation know about it, but most of them, when you're talking, they said they go to the Haole Camp.

IH: And where was Portuguese Camp located?

KV: On the road going to the Kōloa Mill on the left-hand side. You know where they're putting up those (new) homes now [i.e., Grove Farm subdivision]? That's where we lived (and it was named the Portuguese Camp).

IH: And what was your house like?

KV: We had a house there for many years. I was born there. And then, I think it was in 1919, when we moved up to the (new camp). They didn't have the names of that, (area, it was near) to the Kōloa Plantation office, where the first hospital used to be, right close to the office.

IH: What is there now?

KV: The homes are still there. The home that we were living (in) there is still there. Well, after my dad took retirement and all the children were married and gone, so just my mother and dad was living there. And the house, of course, was too big (for the two of them).

(Telephone rings.)

KV: . . . because we had four bedrooms. And so we all got out and my dad passed away. We took my mother over to live with us.

(Taping stops, then resumes.)

IH: Okay. Where exactly, now, was that Kōloa office that you're talking about? What is there now? Is that up by where First Hawaiian Bank is?

KV: Yes. You take that [Waila'au] Road and you go up and you keep going [near] the old stables, plantation stable. And that's the road going up to the Haole Camp. That's where the managers used to live--not the manager, but the assistant managers, of course, and the lunas, the office managers. And that's why they called it the "Haole Camp." But the road is still going up there. And the office is right on the left-hand side before you get to the Haole [Camp and] Spanish Camp.

IH: Oh, okay. Okay, I think I know where that is now.

KV: You know, lot of trees. They made all that section now into homes. They have homes in there. And they took the office down to the Kōloa Mill. So down at the Kōloa Mill, that's where they have their small office now. And then, of course, you know Kōloa merged with Grove Farm. And they have the Grove Farm office over at Puhi now.

IH: So, you lived most of your childhood in that other location, then, right?

KV: Yeah, when I was little, uh huh, yeah. Up to, oh, my gosh. Up to, I think it was about 1919 to 1920 when we moved up to this beautiful home. Then it was nice, you know, modern home that they built. They had built about five homes. Mr. [Elbert] Gillin was the one (in charge of these homes). (The homes were built by the Kōloa Plantation carpenters.)

IH: And so, when you were living in Portuguese Camp, that was just a regular, small plantation home?

KV: Oh, yes, uh huh.

IH: And how many of you children living there?

KV: Oh, well, at that time, my mother had, let's see, John, Antone, Mary, (Ludvina), and Frank, and my sister Magdalana, myself Katie, and Sophie, (Willie, Lawrence and Joe, eleven in all living).

IH: So, how many children?

KV: Was eleven.

IH: Eleven children?

KV: Mm hmm [yes].

IH: All living in that house?

KV: Yeah. And my mother lost three. She had fourteen children. And so, yeah, we were all. . . . Well, we lived there for so many years. I don't know how many years we lived in that house. Well, my brother John got married, then he went out. Then my brother Antone got married and we were still in that house. My sister Mary got married, (sister Ludvina and sister Magdalana, she was the last one).

IH: So when there were a lot of people living in the house, how many bedrooms were there in that small house?

KV: We had four bedrooms.

IH: Oh, so wasn't that small of a house, huh?

KV: No, but they were small rooms, you know. Just one bed, almost, to a

room. Well, one room, we could have two beds. But we had great big beds and we children would sleep about three and four of us in one bed. Those days, you just don't have beds like they have today. They had those great big wooden beds. Well, we managed. We slept, I'd say, maybe two of my brothers in one. And then, the little kids, we were little, so we could go in about three of us. You know, we'd pile up the sisters in one bed and get the brothers in the other. And my mother and dad had their own room.

IH: Did that make for a close family? Being there were so many of you and all living in the same . . .

KV: Oh, we were very happy. Yeah, we lived very happy together. (As children we had some rough times, fighting and playing; a word from Mom and Dad we just had to stop or else!)

IH: That's nice.

KV: Yeah, we lived among the different nationalities there and we all got along real nice. Everybody was real nice. We had an outside oven where my mother used to bake her own bread, (cakes, and roast meat and chickens; it sure tasted good).

IH: What was that oven like?

KV: The oven? You know, made of that rock. Now that I know, it's made out of cement. And they had this brick tiles, little stones, that they put in and they fix in the oven. And they have these great--you know, where they called it the Portuguese (stone) oven where they bake sweet bread? That's the same kind, uh huh. So my mother used to do her roasts. And they had wood stoves those days, huh? Big wood stoves, and you have to go and get your wood. You know people don't know much about wood stoves today, but that's the way my mother used to cook the meals, all in a wood stove. I, myself, went out working when I grew up. I started to work when I was about nine years old. I did a little yard work and then little housework. That's how I got up and learned how to cook. I used to go and work for (people who needed help as) maid for these managers and assistant managers, all of them. I used to cook, (and some housework at times).

IH: Around the plantation?

KV: Well, around here, I just was a maid just for housecleaning. And then, I started in cooking. I would cook, you know.

And I worked in the cannery, too. We used to work for ten cents (an hour). Just imagine. (After they gave twenty-five cents an hour.)

IH: What cannery was that?

KV: (Kaua'i Pineapple Co.) The Lāwa'i cannery. You know, those days,

when I went to work, yeah. That's what they used to pay--ten cents (an hour). It started off like that. And then it came up. Yeah, see, hard life (and long hours). But we enjoyed it, (and it kept us busy).

IH: Did your mother have her own oven outside or did several people have to share one oven?

KV: Well, we were fortunate. We just had an oven in our yard. And that was ours. So my mother had the privilege of, you know, she could do whatever she wanted with it. Now, who built it, I really don't know. But there was an oven out in the camp, in the same camp where I lived. And that was only one oven out there. And the people around there, all the neighbors, would take turn to go and cook their bread. Each one of them would have to say, "I'm cooking bread at nine o'clock," or "I'm going to use the oven," (so they gave their time). And so, that's how they managed to get to cook their bread. But we were fortunate. There were few of the families there that had their own oven. So, we had ours. And, oh, my mother used to roast her chicken and make her Polish stuffed rice (and cabbage).

IH: What is that, Polish stuffed rice?

KV: You know how they call "sushis" (rice). Well, we have [Polish stuffed rice and cabbage] and "pirogi." We used to make a Polish dish. That was for Christmas and New Year's, we had a treat.

IH: So, when she cooked Polish food, that was a treat for you?

KV: Oh, yes, that was a holiday meal, you know. Really, every holiday, we'd have that dish with roast meat and chicken, roast chicken, or whatever. Or chicken stews, whatever they would prepare. The [Polish rice] and the pirogi was a tradition food. And then, they used to make little buns, yeah, bread buns with prunes inside. Oh, that was delicious, too.

IH: And what is [Polish stuffed rice and cabbage]?

KV: Well, it's head cabbage, and they have rice, and they have grated potatoes, and they put little salt and pepper, and onion. And then, some Crisco. In those days, you used more Crisco than butter. But then, Crisco was always what we used. And you mixed it up like sushi. Put in the (cooked) rice and mix it all up. And then, you stuff it in cabbage leaves. You have to wilt your cabbage leaves, and then you stuff it up. Roll it up, and then you arrange it (in) the pan, and you pour (some) vinegar on, and your salt, little more salt if you want, and little more Crisco on the top, you know, just to make it moist enough to cook your rice. But you have to know the amount. I really can't give you the amount as I make it, (but I know the amount to use).

IH: So the rice is not cooked when you put it in the cabbage?

KV: Yeah, I cook my rice first. (Mix it up with the ingredients, cool it, and then stuff into the cabbage leaves.)

IH: Cook the rice first, okay. And what about the pirogi?

KV: The pirogi, it's made of Irish potato and grated cheese. And then you have salt and pepper in there, too, seasoned to your taste. And that's all. You mash it up real good and then don't make it too moist. You know, just sort of on the dry side. Then you cool it off. And then you have this dough made with flour, water. Just flour, and water, and salt. Add some salt in it. And then you (mix) it up, knead it up like you do bread. You have to know the texture of it. It has to be like a pie crust. But this one has to be different because it don't have no Crisco or (butter). It's just flour, and water, and salt. So you knead until it gets smooth, elastic-looking feeling. And then, all you have to do, roll it up, cut it in, well, the shape that you want. We usually cut it in a round ring. You know, have your pan, cutter. And then, you just fill it up with your mashed cheese potato. And then, seal it up like you do a pie crust, seal it all up (get the edge together. Splash it with flour so it won't stick to each other).

And then, you boil it in salted (boiling) water. It's really good, delicious. After you (make them), you boil it for about--maybe it takes about almost ten minutes. When it floats on the top, it's done. And you take it out. And you can either put melted butter if you want over it so that it won't stick. (What) we usually do, we put shoyu, dilute your shoyu and water, and Wesson oil, and some pepper, and a little salt if you want. We fry some onion, and we put it in, and we smear it all over the pies, those little pirogis, we call them. And that's ready to eat. And it's delicious.

IH: Oh, sound delicious.

KV: Uh huh. It's really good.

IH: Do you still make these foods?

KV: Yeah, I do, uh huh. I'm the only one, I think, of my sisters that (make them). But it's lot of work, so I'm giving it up. It's kind of hard. You know, you have to knead it real hard and my hands are not as strong as they used to be. But, well, once in a while, I do.

IH: Oh, it sounds delicious.

KV: Yeah, it is. It's really good. (The family just waits and asks when are we going to make them.)

IH: So, in your everyday meals, you didn't have too much Polish food?

KV: Well, as we grew up, we got to like the different kinds of food, you see. So my mother would prepare the Polish food. She would make her dishes that, you know. . . . They use lot of spaghetti,

macaroni, and, well, ordinarily when she lived in Maui, too, she learned from the Portuguese people how to make their red bean soup. And then, the children started to like it. That's how we got to learn the Chinese dishes, and the Japanese foods, and we'd copy (recipes and tried them out).

IH: So, did the neighbors kind of share their different recipes?

KV: Oh, yes, uh huh, yeah. And the Portuguese people taught her how to make the bread, you know. When she was in Maui, she learned how to make bread and she used to bake her own bread, sweet bread and white bread. She was a good cook, that I must say, (and a wonderful mother to all).

IH: And what about other customs that she might have brought from Poland, even the language, did she hold on to those?

KV: You know, that's the saddest part. My mother lost all her---she had about two trunks full of her things from Poland. But on the way coming, they had to change trains. As she told us, my dad was on one train and she was on another---they were both together, but then they had to stop at stations to transfer. And when they were doing that, my dad got into that one train and she was still on the train where her belongings were. She said they go so fast that they don't give you much time. You know how it is with the tourists, the buses and all. When they call you, you have to just come. And she had, of course, her little boy. John was small. She said by the time she got with the little boy across to my dad, the train took off with all her trunks and everything. And she came without anything. So she lost all whatever she wanted to bring from Poland. All her nice jewelry. She said she had lot of beads and things, and her clothes, you know, her fancywork--pillowcases and things like that, whatever. And it was all lost. She couldn't get it because they kept going. Once it goes back, they never tried to contact. Those days, wasn't easy to contact. So, she came without anything, just whatever she had on.

(Telephone rings. Taping stops, then resumes.)

IH: So, when they came from Poland, your parents, they had to take a train across Europe?

KV: Oh, yes.

IH: Where did they catch the boat to come here? Do you know where they had to go to from Poland?

KV: You mean, coming to California? Well, they came all around, I don't know, in the vessel. They sail around Cape Horn. And then, they landed in Honolulu.

IH: But where did they . . .

KV: But from Poland, oh, they had to stop different stations, I guess, to get the train from Poland, how do you get from Poland to whatever next station. And then, from there to come to wherever they were going to get their vessels. To Germany, maybe.

IH: In Germany, they caught it?

KV: Maybe. I guess so, yeah? Must have been from Poland to Germany. And then, they got (into the vessel), that vessel there, sailing vessel. And then, from Germany, they sailed to Honolulu. Yeah, must have been.

IH: So was quite a trip for them, then.

KV: So, it could be from Poland to Germany when they lost the train, contacts.

IH: Yeah, that's too bad.

KV: And you know how the Germans are with the Polish. They were always (watched). Even up to today, eh? The Polish people, they were all trapped in. You know, they hardly can go out to anyplace. Right now, did you hear that they always (spy on them). They're not a country that is free where they can go and do what they want, huh? They're always watched by the Russians or the Germans. They're in the center of it.

So, my mother talked about Poland. She said it's beautiful there. They have all flatlands. They don't have hills and (valleys). They have to go way down to the end, very seldom. It's all flatlands. And they raise lot of fruits and vegetables. Six months they're working out in their soil raising their vegetables. And for six months they have to be in. It's snow and you can't go out. So they have to keep their food (indoors), everything, to live, to last for the six months. And that's hard, living just in one of those little homes that they have. It's not like our homes here, (their homes).

IH: So, did she ever talk about missing Poland?

KV: No. My mother owned a piece of land there. And she was too young when she came. When she got married she was only about fifteen really. And she left her land. She gave it to the church. And when they came here, oh, no, my dad and my mother were so happy to be in America. She said, "Oh, thank God." Because, you know, knowing what the people are going through there now and suffering, huh? So they were very happy that they came (to America to make their home).

IH: So when they came here, did they keep their same religion they had there?

KV: Oh, yes, uh huh.

IH: Which was Catholic?

KV: The Catholic religion, uh huh. Polish people are very, very strong in their faith. And I know my parents was. Because when we were little, my dad used to make sure that we all say our prayers before we go to bed. Oh, he was that strict. And he would teach us how to pray in Polish. But you see, we started to learn the sign of the cross and the Our Father. But the children, the neighbors' children, all came around us and listened. They were always around our place, lot of them. And every time was in the evening when we were ready to say our prayers, they would be around there. And they would laugh and tease us. They said, "You sound like Chinese." (Chuckles) Chinamens, yeah? "Oh, bunch of Chinese over there talking, you know." The words are so different. And so, we got shamed. We were ashamed and we said to my dad, "Oh, we don't want to pray anymore because the children are around." And so, we kinda gave up that. We didn't want to pray when they (were looking at us). But we learned our English prayer.

But we learned. We learned the sign of the cross in Polish. And it's hard. Because the word sounds so. . . . Like if I would say, (KV recites the Sign of the Cross in Polish). I said, "In the name of the Father, and of the Son, and of the Holy Spirit, amen." But I would learn the Our Father. I know a little. But then, the words sounds like, you know, so hard to understand.

IH: So, the children--you and your brothers and sisters--didn't speak Polish?

KV: No, we (could say few words only when we wanted to).

IH: But did your parents speak it?

IH: No. My parents did in the beginning, yes, when they first came, they started. You know, they had enough Polish people to talk to and the Russian people. And majority, really, was the Russians with the Polish and the Germans. But the Russians speak more like the Polish, which the Germans speak different. So, my dad got kind of with the Russians, and they would start talking with the Russian people (to understand them. They got along very well.)

IH: They could understand each other?

KV: Oh, yes, uh huh. But then, most of them went away. And so, my parents was left here with the mixture of Portuguese, Spanish, and Puerto Ricans, and Japanese. So, finally, gradually, they got into talking the broken English. And that's how we came to learn the broken English. With the other children (and their parents).

IH: So, between your parents, after a while, they didn't speak Polish?

KV: They would talk to each other in Polish. And of course, we wouldn't understand. But they (spoke in their language). And we'd laugh at

them. You know, (we told her,) "Oh, Mama, this is terrible." And gradually, they gave up. They had nobody to talk to. If you don't use the words, you keep forgetting, too, huh? Well, whenever they'd meet any Polish, like during the wartime [World War II] there was some Polish boys that came around. Well, they would talk to them. But already, their words were not as good. They were forgetting their language, really. And so, they would talk in broken English. My mother could speak Portuguese real good. She learned Portuguese. Yeah, among the Portuguese ladies, see. We had quite a number of good Portuguese neighbors. And as they would use their Portuguese words, you see. They had so many people around them and they kept talking. So, that's how they kept on. In fact, we learned some of the Portuguese words, too, when we were with the old people. And that's how it went.

IH: Oh, that's interesting. Okay, now, your father---well, he worked for Kōloa Plantation.

KV: Yes. (For the Kōloa Sugar Plantation.)

IH: And what did he eventually do, after the contract work?

KV: (My dad worked on pipelines. He and some other men dug up and built [1903-1906] the Kōloa reservoir [Waitā] to hold water to irrigate the cane fields in Kōloa. It's the largest in [Hawai'i].) Well, after the contract work, that's when he got the wagon. He went into this wagon drive (and side jobs). After that, he got into the bullock cars. What they call that, the bull cars? What we call the train cars today that hauled the cane? Well, they had bulls with this more like a trailer. And they'd fill in the cane. He'd take those carts to the field. And they would fill in the cane, you know. And then, he takes it to the mill. He was doing that for a while. Then he got transferred. You know, every so many years, the plantation would change (and) improve. When they improve, they have (side jobs for them). Then they came to the cane cars. And then, they had those tracks (laid out so the) trains--the locomotives, they call them "locomotive." And they would bring the train cars loaded with cane to the mill. And that's when they gave up the bullock cars. They had bulls and maybe mules that would pull, yeah? My dad was doing that.

And then, he used to haul (sugar bags) at the Kōloa Landing. The Kōloa Landing was the first landing here in Kaua'i, in Kōloa. So every time the boat would come in for sugar, they landed at the Kōloa (Landing). At that time, Mr. [Ernest] Ryer was the head one that used to take care of the landing. He was a mixture of Hawaiian- Portuguese. And so, my dad used to come and haul sugar (in bags) down there, which he used to tell us he used to carry a hundred-pound bag. And he would take three bags on his back and bring it up from the pier up to the train cars and load the train cars. He was a strong man, a very strong man. He was tall and strong. That's how he got hurt on his leg.

After his old age, he suffered from his leg. When he died, he wasn't sick. My dad never got sick, but just once he had the touch of pneumonia and he went through. He had a fifty-fifty chance and he made it. And that was the only time I remember that my dad was sick. He was in the hospital for a while.

And we had this epidemic of influenza [in 1919]. He would carry all in his wagon there. He would bring all the sick people and whoever didn't have transportation to go to the hospital, he'd take them. And he would bring the dead people. So many died that year in the (Kōloa) Plantation camps. They had this camp police, and they would tell him to take the bodies to the hospital. They had the place there where they keep the dead bodies (overnight. The next day they were taken to Kaua'i Mortuary in Kōloa.)

IH: This is when he was still driving the (wagon)?

KV: Yeah, the wagon (that you seen in picture).

IH: The bullock wagon?

KV: That wagon, the picture that I gave you? Uh huh, that's the wagon (that he picks up rubbish in, in the camps and it's also called the "honey wagon," today it is called waste disposal).

IH: When he was driving that wagon, didn't he also have to take care of the animals?

KV: No, no. No. All he did was do the driving. And then, he had the assistant. And of course, he would have to help if they had to carry anything to load on the wagon. But when the hours of work was over, he takes the wagon to the stable. We had a stable that they call the "Stable Camp" up where the plantation would have mens to take care of the mules, the horses and the wagons and everything. All they do is leave it there and the next morning, they go and pick it up, harness it up, and take it out to work. They don't bring it home. And then, it just stays at the plantation grounds, (which is called the stable house).

IH: His primary job was hauling cane in that wagon?

KV: No, not in that wagon. At the bull cars. You know, those trailers. They had trailers and the bulls (would pull the trailers with cane to the mill to have it ground up for sugar).

IH: Okay. So, I'm getting mixed up then. He drove two different wagons?

KV: Oh, (yes).

IH: Oh, I see.

KV: The first one, when he was working in the cane fields hauling cane,

that would be with the bulls.

IH: Right.

KV: Then, after, when the plantation improved, they did away with that bull cars. They had the train cars. You know, those cars that once in a while they take you out for a ride? They have them in Maui, yeah, where the locomotive go bringing passengers in those cars (sightseeing). My brothers worked in the fields hauling those (cars with cane to the mill).

IH: So, after that, then he was driving a different kind of wagon?

KV: And then, from that, he went to the wagon taking the camp (rubbish).

IH: That was the horse-driven wagons?

KV: Yeah, picking up rubbish.

IH: The wagon that he drove with the horses, is that what people call the "honey wagon"?

KV: Well, that was everything, really. He would take the honey wagon. The honey wagon, you'd call those boxes where they dump (the toilet waste). Yeah. You see, on those days, we never had toilets in the house. Our toilets were all outside. They would build a three-room house and each one had their boxes or their toilets. You would move your bowels into this (box). They have this regular round holes. I don't know if you ever traveled in Japan or where, and they have these toilets made on the outside where they have these round holes. And then, naturally, you don't have water toilets, so it goes into a square box. Well, when the box is full, well, they (dispose them). They have routes where they go. Maybe on Mondays on this camp; Tuesdays, on the other camp. And they would haul that and dump it, as I said, they would dump it all into that cave. We have a great big cave by the [Waitā] Reservoir.

END OF SIDE ONE

SIDE TWO

IH: So, we're talking about the cave that everybody---well, your father emptied the rubbish.

KV: Yeah, that's a big cave there. And that's where he used to go and dump all the rubbish from the camps. Certain day, he'd take the Haole Camp, [and so on]. And whatever, any transportation that they need to bring [things] from place to place, he would deliver them. Lumbers or whatever they wanted to, in the plantation. Whatever they ask him. If they need certain-certain thing certain place, he would bring it in his wagon.

IH: Do you know the name of that cave that he had to go to?

KV: Well, we called it the "Kaluahonou Cave." Everybody says it's the Kaluahonu Cave. It's a big cave there, close to the reservoir. They throw the rubbish in there. And every so often, it just goes. It disappears. They don't know where it goes. Out to sea or wherever. Kōloa is all with caves. We have caves all over the place. By my sister Mary's place, underneath you have all caves under there. You know, her son went even through, walking in, underneath the cave.

IH: And where does she live?

KV: Mary?

IH: Uh huh.

KV: Down that Shinagawa Camp. You know the road going down to the church, Kōloa Catholic church.

IH: Oh, St. Raphael's?

KV: (Yes).

IH: Down there?

KV: Mm hmm [yes].

IH: Oh, she lives down there. And there's caves underneath there?

KV: Yes. There's caves all around Kōloa. Kōloa is noted for caves.

IH: Did you folks ever play in the caves or anything like that?

KV: Well, I'm always afraid of caves. I don't want to go in. My brothers used to go through. They like to look whatever is inside, but I don't. I'm afraid of caves. And we have a cave up in the camp. You know the place where they're building the homes now? Oh, my gosh. They're lot of caves in the back there. But no, I wouldn't go in one.

(Laughter)

KV: I don't like dark places. (Chuckles)

IH: Oh, yeah. I don't blame you.

KV: I was always the scary cat. In fact, I never had time. I went out working. When I was nine years old, I started to work. And then, I kept on as I grew up. That's why, I went to school and, as I said, I didn't finish. I went only up to the seventh grade. And we decided, a bunch of girls decided to go to work. So we all went to work. And that's how. Those days, they never bothered you. Nobody

came after you and said, "You have to go to school." You go if you want to. And we were foolish enough [to quit school]. But then, we thought we'd earn some money. All we wanted is to earn some money. And the pay was very small, but to us, it was (good). Twenty-five cents (a day when I first worked for Mrs. Schimmelfennig). We used to go to the theater and pay just ten cents to see silent pictures. And that was great.

So I kept working all the time. I worked. I went to Honolulu. I stayed in Honolulu for about four years with my sister there. I worked in Waipahu and down to Wai'anae. I worked for this Mr. [Robert] Fricke who was an assistant manager at Waipahu Plantation.

IH: And what were you doing in Honolulu? Were you working as a maid there, too?

KV: No, I was a cook. I just did cooking. And she had a maid. And then, when he was transferred to manager down at Wai'anae Plantation, I moved out with them and I stayed about, oh, it was three months, I think, going to four. But as a cook. I just did cooking, that's all. And they had maids for housecleaning. But then, I gave up. I didn't like it. I got homesick . . .

IH: And this is when you were still a teenager?

KV: I was in my twenties.

IH: Oh, you were already in your twenties? I see. So, what school did you go to?

KV: Kōloa. Public school. Well, I went to St. Raphael's Catholic School up till the third grade, my sister and I. In fact, my sisters and my brothers all went to the Catholic school. At that time, we had a Catholic school. And Mama Schimmelfennig--I don't know if you've heard of her name? But she was our teacher. Rebecca. Her name was Rebecca Schimmelfennig. She was our teacher at the St. Raphael's [Catholic] School. And we went there up to the third grade. They closed the school (at St. Raphael's). So we were transferred to the public school in Kōloa.

IH: So she was the only teacher there?

KV: Yeah, the only teacher.

IH: She taught all the different grades?

KV: She taught up to the sixth grade, and her lessons would go up to the sixth, but they were carrying on to the eighth-grade lessons. She had, oh, quite a number of Catholic children. And between her and the priest. The priest would teach the religious catechism, religious prayers, and then she would take in the lessons. Maybe she sends the first, second and third grade--we'd go to the priest while she takes over the fourth-, fifth- and sixth-grade lessons.

When they go to the catechism class, then she takes the opposite, see. And that's the way she taught (school in Kōloa at St. Raphael's).

IH: And who was the priest at that time?

KV: Well, there were so many different ones at the time. As far as I remember, there was Father Herman there, and then Father Celestin, and there were other fathers before me but I don't remember them. But the last (year) I was there was Father (Celestin Halzem).

IH: And why did they close that school, do you know?

KV: I really think, the reason why, I think she [Mrs. Schimmelfennig] was giving up, yeah? I think she was getting old that she felt (it was time to rest). I don't really know. (It could be that the school need some repairs and there was a money shortage.)

IH: How did you folks get to school from your house?

KV: Walk. Yeah, we walked. Wasn't too far from our place. But those days, we never had a car, so every place we'd go, we'd walk.

IH: And then, after that, you went to Kōloa School?

KV: Uh huh. That's where (we went).

IH: How did you like that? Changing from the Catholic school to the public school?

KV: Well, it wasn't bad because we had all the same children. You know, the children that we knew from the Catholic school, we (all) went to the public school. And then, we knew the children of the public school living in the camps. You know, knowing them. So, it really wasn't bad.

IH: So then, you went to Kōloa School about four years, then?

KV: Up to the seventh grade.

IH: Do you remember any of your teachers there?

KV: Oh, yes. We had teachers from the Mainland. I remember a teacher. . . . I had lots of them. We used to change classes, huh? We had Elizabeth Schimmelfennig was one. She was in the sixth grade. And the fifth grade, I think. Fifth and sixth. We used to change classes at school. Certain hours, we'd go to one teacher, and then we go to the next. But I know we had Mrs. Glude for our sewing teacher. Mrs. Glude, she was German. And then, we had Miss [Dora] Ahana. Oh, I never can forget my teacher, Miss [Opal] Riley. She was from Colorado. She was a very nice teacher. And our principal was Mrs. [Maud] Sisson [1921-1928]. She had two daughters. That's the last one. She was very nice, too. And Mr. [Philip H.] Cooley

[1920-1921]. Before her, was Mr. Cooley, and Mr. [John] Bush
[1901-1920].

IH: Okay, so then. . . . Oh, maybe I better stop now.

END OF INTERVIEW

Tape No. 15-33-2-87

ORAL HISTORY INTERVIEW

with

Katherine Bukoski Viveiros (KV)

May 14, 1987

Lāwa'i, Kaua'i

BY: 'Iwalani Hodges (IH)

IH: This is an interview with Katie Viveiros at her home in Lāwa'i, Kaua'i on May 14, 1987. The interviewer is 'Iwalani Hodges.

Okay. Let's see, why don't we start out today by maybe talking about your brothers and sisters. Who were they and. . . .

KV: Well, as I said, we had fourteen children. My mother had fourteen children. And three passed away when they were very young, they were babies.

IH: How many of them stayed here in Kōloa?

KV: Well, my oldest brother John came from Poland. He was born in Poland, and he made one year out at sea. So he was one year when they got to Honolulu. He was the oldest. And I had my brother Antone. My parents went to Maui and that's where my (brother Antone) was born. And then, my (sister Mary). And I had my sister Ludvina. (All three were born in Maui.)

IH: Well, I was kind of wondering, what did they end up doing with their lives?

KV: Well, as I said, they were all young and everybody had to work. Coming to the sugar plantation, they had to (work). You see, my parents had this contract. So, they had to go out. Well, my parents would go out and work. And the little kids were very young. So my oldest sister Mary, she was the mother, really, of them, taking care of them while my mother go out to the fields and help my dad under this contract that they had, yeah? And of course, they're little so you know what little children do. (Chuckles) Play when they can. But those days, you can't play too much because they had to get water from the tank. They had to go out fetching for wood 'cause we had a wood stove. There was no such thing as kerosene or maybe they had some kerosene stove, but I never remember at that time. Everybody had wood stoves.

IH: Where did you have to go to get the wood?

KV: Well, out in the pastures. You know, the plantation (roadside) and you have trees. They always would cut those plum trees, hau bush trees, whatever guava trees. There were full of guava trees around, so they'd cut those guava trees and use that for firewood. If they have monkeypod or whatever. That's how they kept themselves busy. And of course, our parents had to raise animals, yeah? So, we had cows, horses, chickens, (pigs). And those days, you raise all those things. You just let them free. There were no such thing as pastures.

IH: You just let them free around your house, you mean?

KV: Well, you tie them up or you have stables. You make your own stable if you want to lock them up. But most of the people in the camps there, they just let their horses and cows go free. So, they're roaming around. And whenever you walking or wherever--we used to go (to the) movies, or go to the store--so you bump into them. And especially nighttime, they're lying all on the grass and you can't see them at night. So, when we used to go out to the movies and come home, sometimes we'd stumble over them. Yeah, the horses and cows. Gosh, we used to just give a big jump because they're right before you, and it's so dark you can't see them and they're lying there. So they afraid of you and you're afraid of them. But they were tame, you know, milking cows. So, that's how (we lived in this camp).

And then, my parents raised pigs. That's how they got most of their food. When they had to kill their pig, they had pork. They had chickens. Yeah, we used to live on pork, chickens and cow meat. But we never had to go to the stores and buy. They never had meat markets or. . . . They just had one butcher shop at the Kōloa Plantation for all the people. They would kill maybe three times a week. And people would go and buy their meats there. But pork and chicken, most of the time, everybody raise and kill their own.

IH: So, even the pigs were tame, too . . .

KV: (Yes.) The pigs, you have it in a pen, uh huh. But the cows and horses, they were all roaming around. (Chuckles)

IH: But everybody knew [which animals were theirs]?

KV: Oh, yeah, they know. Yeah. Oh, the cows know their own place, too. My parents had their cows roaming around, too. And at evening, they'd know just where to come and they have names for them, yeah? So they used to call their names. And they come right up to the place. Or they know--we have the calves home tied. So they know their calves, huh? And they come home. And we used to go around the camp, you know right around our house, the yard, around the little area, and milk the cows as they walking. (We'd drink some of the milk, our cows were very tame. It was fun for us kids.)

(Laughter)

KV: They stop, and we used to try and learn how to milk cows. My mother was good in milking, but (chuckles) we couldn't. I used to just pull their (chuckles) nipples there and no milk would come out. But, oh, my mother would just touch it and she just knew how to do it. (Chuckles) There was a trick to everything, yeah? That was fun. We had lot of fun doing that.

And of course, in the evening, we'd play with the children, the neighbors' children. And that was (fun). (Chuckles)

IH: So, did some of your brothers end up working in the plantation?

KV: Oh, yes. In fact, all my family. Even one of my sister---two of them helped to work in the fields also when they grew up a little, when they were about maybe ten or eleven, twelve. Because those days, they had no limit of age. If you're able to do the work, you just go out. So, I had one sister that she was a luna out for the gang team. The ladies would go out and work during the summer.

IH: What was her name?

KV: Ludvina. She was a hard worker. She became a luna, and she had ladies working under her.

IH: And what did they do, this team? Was all women . . .

KV: Hoed the fields. They hoed the fields.

IH: Was it an all-women team?

KV: All, yeah, women, uh huh. You know, the men and the women worked together in a great big field. But then, they have (women and men) (in) different (groups). They have an overseer, but then they'll pick a luna just to take care of certain groups. And she would take care of the ladies. So, she worked for a long time. She used to go to school. We all used to go to the [St. Raphael's] Catholic School, and she went to the Catholic school. And during the summer, that's when they go out and work, you know. But first is school, of course. But when they come home from school, well, there's always little chores around the house to do.

IH: How old was she when she was a luna?

KV: (Sixteen or seventeen years old.) Oh, she was still going to school, yeah. That was during summertime.

IH: She was still a teenager, but she was in charge of the rest of the ladies?

KV: Oh, yes, uh huh. She was a good worker, very hard worker. And then, my sister Mary, she worked just a little while. But she was the one who stayed home and kept house while my mother is out. And

of course, at that time, when my sister and my brothers would go and work, all during summer vacation.

But my brother Antone worked in the train. He always worked in the train. He was a train driver, those big locomotives, yeah? And then, I had a brother Frank that, well, he was (luna). Larry (and Frank), they worked out in the field for hauling cane. (Frank) was really more like a supervisor there, a luna, too, that takes care of all his men. He had men working under him. He took care of the loading cane on the cars and taking to the mill for grinding. He had a good job. But he was young, too. When he got married, I can't remember how old he was. But anyhow, he must have been in his (forties). (His job was called harvesting overseer.)

IH: Did anyone else in your family do any other work besides plantation? I know that you said you worked as a housemaid. Did any of your brothers and sisters do something other than plantation work?

KV: No. They stucked onto---even my younger brother, when he grew up and he was able to go to work, they all went to the fields and load up cane cars with the mule teams. And then they had trains that come and haul the cane to the mill. They would load up the cane into the cane cars. No, they worked all the fields, whatever. I don't remember too much because I kept going out, too, myself. I went to O'ahu and I worked there for four years. I stayed with my sister, the one that used to work in the plantation. She didn't only work in the plantation. After she grew up and it was after school, then she got herself a job as a maid. And she worked for the [Henry] Spaldings. She was a cook and also housekeeping.

IH: Was this Ludvina?

KV: Ludvina, yeah. She worked for the Spaldings. And he was the manager of the building of the homes at that time.

IH: The plantation homes?

KV: Yeah, the plantation. You know, some kind of a luna. But they had so many high bosses ahead of you. But they appoint you for taking charge of maybe a group of the plantation (men). (One) take care of the plumbing and one of the carpenter work. So, (Mr.) [Elbert] Gillin was a (civil engineer) and surveyor. You know, I said Mr. Gillin? Yeah, he was one of the big bosses there. And then, (Sophie, my younger sister,) worked there. And from there, well, they found boyfriends and you know how it is. And they got married, and then they lived their own lives. And I kept going from place to place, too. I didn't stay home too long 'cause I travelled. And then I lived with my sister, my oldest sister. She had her baby. She had her first daughter, was Helen. And she was a baby. And those days, her husband used to be, oh, what do you call? He works in the dairy. He used to milk cows (for the Kōloa Plantation Company).

IH: This is your sister Mary now?

KV: Yeah, my sister, my oldest sister, (Mary). I stayed, I lived with her for a good four years. And I used to take care of the little girl while (she) help out with the (housework). There were lot of work, those days. Handwork. Washing (clothes by hand). There's no washing machine, so you have to do laundry and take care your yard. You raise lot of chickens because that's what you live on most, it's your food that you raise, your animals. And that's how it goes. (I was sent to help my sisters when was needed.)

IH: So, at what age were you when you first went out to work?

KV: Well, as I said, when I was going to the Catholic school at St. Raphael's, I was about nine when I started to work for my teacher Mrs. [Rebecca] Schimmelfennig. She was our teacher. So she asked me one day how I would like to come and pull some weeds around her yard (in Koloa town). And I jumped at the chance. She was going to pay me. So, ten cents and twenty-five cents (per day), that sounds big. We never had money that our parents could give us. So, any little money we had, that was for ourselves. So, I said, "Oh, sure." I used to go on Saturdays. So, Saturday morning, I'd go down and start pulling weeds around the place. Gradually, she said, "Well, how's about preparing breakfast. Just set tables and put on the coffee for me." And I did that. And gradually, I start working (longer hours). Then I start mowing the lawn. As I grew up, I was older, I start painting. She taught me how to paint. Then I didn't work there too long. (Her sister asked me to work for her, raised my wage, so I went to work for her.)

As I grew little bit older, oh, I must have been about fourteen or fifteen, I got some other jobs offered to me. And so, I went to the Haole Camp. There was a line there where all the big shots, all the lunas and all. Well, then, I worked for the Romanes. And that was her sister. And they offered . . .

IH: Mrs. Schimmelfennig's sister?

KV: Yeah, Schimmelfennig's sister, Mrs. (Daisy) Romane. The husband worked. He worked in the plantation office. He was the manager there of the plantation office. She used to come over to the sister's. And she seen me there. And then, she asked me, offered me more pay and a steady job, so I said, oh, that was good. So, I took a chance and I went. And there, I worked for them. For many years I worked there. It was hard work. I had to walk, you know, go to work, walking. We don't have any cars, huh? And they lived quite far from our place. We had to go passing the Stable Camp, crossing the river. Sometimes, they have big floods would come down. (I) had to cross the river.

IH: Oh, you folks, you had to go through the river [Waihohonu Stream]?

KV: Through. Yeah, well the road goes over the river, but when we have

storms the water come over the road. So there's times that you have to go in through the water. And that was scary. (Chuckles) And (I was a young girl). But (I) did it. I did. What else? And then, after the Romanes went away, they stayed for so many years, then they moved out. Then I got a job with the Ahrens. I started to work for Mr. and Mrs. [KV_thinks Dorothy] Ahrens. And she was a cooking teacher for the Kōloa School. He was out in the fields, overseer, some kind of luna. I used to cook and houseclean for them for many years.

IH: Were you still attending Kōloa School at that time?

KV: (Yes.) I just went up to the seventh grade, that's all. So, I must have been about (thirteen or fourteen years old).

IH: And what made you decide to quit school and just work?

KV: Well, there was a bunch of girls and we all got together and we decided, gee, we needed money. We said, "Oh, why come to school? Let's go earn (some) money." And this girl had a job. She said, oh, she was going to work. Somebody wanted her to work for (them). And I said, oh, I didn't know what to do. So the whole bunch of them, you know, my girlfriends, wanted to go, so they all said, "Let's go, let's go." So I decided to go along with them. And at that time, they were not strict about telling you to come to school. You could do whatever you want. So we took off and nobody came for us to make us return back to school. So, we started. We found jobs and we got this work as maids. Those were the only jobs available. And after we worked there for, oh. . . . My girlfriends all branched out. One went here and one went there. So, after that, so many years after, I worked in the cannery, too, for a short time.

IH: But before you worked in the cannery, did you go to O'ahu before the cannery or after?

KV: Well, no, I went to O'ahu first.

IH: That was when you were working for Ahrens?

KV: Mm hmm [yes]. When I was working for the Ahrens. The Ahrens, I can't remember. The Ahrens left or I just---I can't remember why I left. I think he was promoted to someplace. And so, I (left them). And then, I went to Honolulu. That's when I went to Honolulu. And that's how I got to work with the Frickses. Because Mr. [Robert] Fricke was related to the Ahrens. And that's how (I met the Frickses). They were part-Hawaiian and German and they were a well-to-do families. You know, well known with the Coneys down here at Nāwiliwili. (The Coneys, who owned the Menehune Ditch, were related to the Ahrens' too.) That's how I got to know the Frickses. And I met the Frickses, but when I went to O'ahu to stay with my sister, her husband was working at the Waipahu [i.e., O'ahu Sugar] Plantation. And at that time, Mr. Fricke was the assistant manager from the Waipahu Plantation. And, well, he liked my brother-in-law very much, John

Lopes. He liked him very much and he knew the family. He knew I was there. When he found out I was there, then he asked me if I (would like to work). He asked my brother-in-law that he would like me to come and work for them. And I accepted the job. So I worked for them now for--oh, I stayed away four years, so I'd say about three years, I think, working for them (as a cook. They were very nice people to work for.)

And then, he was promoted to Wai'anae [Sugar Company] as a manager. And I went down along with them. But at that time, I was only doing cooking. I was their cook. I didn't do no housework. They had housekeeper. And then, I went to Wai'anae and I stayed there. Oh, (I) was so busy. You know how it is. Managers, and they had so much parties and everything. That's the first time I learned how to cook on a wood stove. They had a great big wood stove. Now, when I was with the Frickes, (in Waipahu) at that time, they had (also had electric stove). In Waipahu, yeah? But when I went down to Wai'anae, they had these great big wood stove. Still they had electricity, but they had this big wood stove. And I was so worried because I didn't know how to use a wood stove. My mother had a wood stove. We all had wood stoves at home. There was no kerosene stove at that time. But I was too little to do cooking. But I used to watch and put some wood in. But finally, I managed to do it and I did it (at the Frickes' and all went well). I stayed there about three months and I got homesick. I kinda was too lonesome down there [in Wai'anae], so I left.

IH: What was Wai'anae like at that time? Were there many people?

KV: Oh, very secluded place. (It) was way up (the hills). And the managers have their great big home. I have a picture of that upstairs home, and, oh, it was a big (two) story building. And the yard was, oh golly, so big. And scary. Was so much up in the hillside. And I was young, too, and I was afraid. So I said, "Oh, I'm going to leave the job." (They wanted me to stay on but I made up my mind to leave.)

IH: How did you learn how to cook?

KV: Just by recipes. I picked up recipes. The people I worked for, well, they would tell you. You know, "I would like this for dinner." I would just take the recipe and work it out. (Chuckles) And I did good. I didn't go to school or anything for it. They all considered me as a good cook. So, I always had jobs. Different ones always asked me to work for them. And, well, if I liked it, I went. And if I didn't, I didn't. Then I worked for a while. When I came back (to Waipahu), after I left the Frickes, I got a job with the Scotts. Mr. and Mrs. [John C.] Scott in Waipahu. [John C. Scott was a section overseer at Oahu Sugar Company.] And there, I worked for a while. She was. . . . What you call that? The cook and sewing class teachers? Now, I've forgotten.

IH: She taught at the school?

KV: Yeah, (in Waipahu).

IH: Oh, like home economics teacher?

KV: Home economics, yeah. She was a home economics teacher. So, she would come. And, you know, she had recipes, too. And she would just tell me, "Well, prepare this (dish)." And what I didn't know, I'd ask her. And that's how I went along. So when I came to work at the Kōloa Hospital, I was very good in cooking, so they all liked me. I started to work for the superintendent of Kōloa Hospital, (she) was Miss Kaiser, Miss Mary Kaiser.

IH: That's when you first moved back to Kōloa?

KV: Yeah. That's when I came back home. And I worked for her just to come (home). She asked me one day if I wanted (to help her). In fact, it started, really, my dad was in the hospital. He had pneumonia. So I was taking care of him. And I'd go back and forth. That's how I met Miss Kaiser. So, one day, I was coming to come home to take a bath and get ready to go back (to be with my dad). She was off duty, coming to go home. Her cottage was right alongside the hospital there. And she said, "Oh, I'm going home to have my house cleaned." Oh, and she said, "I'm so tired. (I had a busy day.)"

And I looked at her and I said, "Do you want help? I'll help you." And just like that, you know. I didn't think she'd take me up on that, and she did.

She said, "You would?"

I said, "Sure, I would."

She said, "Well, that's good, then. Come tomorrow."

And I started right on the next day. I went down to help her. I went to help her to give her a hand around. From there, then she said, "Well, how's about coming down in the evening and prepare my dinner?" And I did that. So, I worked for her for a short time. And then, one of the girls was cooking in the Kōloa Hospital, a Japanese girl, she was getting married. So, when the place was vacant and she was getting married, Miss Kaiser said, "How's about if you want to take the job?" And she said, "You can do it."

I said, "Oh, I don't know. That look like a big job to me."

She said, "No, you can. I know you can. How's about starting on a certain-certain day."

I said, "Okay. I'll try." And that's how I got in. And I did it. It was so hard in the beginning because I didn't have education enough to go right ahead. When you're in the hospital, you have to do so many different kinds of cooking. It's not just what you want

to cook. It's what you have to cook for the sick. And I thought that was a big responsibility.

She said, "No, you can. I know you can." And so, I took (the job) and I worked it out. And sure enough, I stayed there and worked for ten years. (I did very good. Miss Kaiser and the doctors were pleased with my work. I was hired by the Kōloa Plantation Hospital.)

IH: Now, how old were you when you went to work there? About how old?

KV: Oh, I was close to my twenties already I think.

IH: Oh, still young, though?

KV: Yeah, oh, yeah. Wait. I can't think straight. (Chuckles)

IH: Well, that's all right. You know, I was just wondering about where in your life you were already. So right around twenty, then?

KV: Oh, yeah, I was in my twenties.

IH: That was still young, though, to take over the big responsibility.

KV: Oh, yeah. I was twenty, twenty-one, twenty-two. I worked there for ten years cooking. I was cooking for that long time. And then, my brother John had the stroke. He lost his wife. And he had a son and a daughter. And the son and the daughter left him, so he was alone. When he was alone, he was having a hard time. So, I felt sorry for him. He couldn't stay with my mother. She was old, too, and my dad. I said, "Gee, I better stay home and help him." At that time, I was going to have an operation. I had a small minor operation. And I didn't want to do it at the Kōloa Hospital. So I said, "Oh, I better take off." I had a cyst that had to (be) removed. That's how. I said, "Well, I think I have to quit my job." It was most to take care of my brother.

IH: So, at that time when you were working at Kōloa Hospital, were you living with your parents?

KV: Oh, yes. I was the last one (at home). All my brothers and sisters got married and I was the only one left back. I was about (thirty)-eight when I got married.

IH: Where were your parents living at that time? Were they still living down at the camp?

KV: (No, not at the Portuguese Camp. The new homes) by the office. We had this nice bungalow home. But before, see, when I was working in the hospital, then I said, oh, I told Miss Kaiser, "Oh, I can't keep on working. I think I have to stay home and take care of my parents and I have to take care of my brother." He was having a hard time. So, she was very disappointed. She wanted me to stay. And she

said, oh, well, if I can't, I can't. So, I left. And when I left, it was just [1941]. The war broke out [in 1941]. I went to Honolulu. That's when. I was going on the ship on December the 7th when they bombed Pearl Harbor. You know that?

IH: You were leaving here the same day?

KV: I left in the evening on the 6th, and we arrived on the 7th, with my girlfriend. We both were going down to see Sears Roebuck. They just opened and they had this monkey going up (a tree)--I don't know if you ever remember--on the side, they said they had a monkey and something that they were running it up and down on the side of the Sears Roebuck that just opened. And so, we wanted to go and see that (and do some shopping).

IH: A real monkey?

KV: A real monkey. Yeah, that's what they said. I don't know. That's what we understood. I might be wrong. But anyhow, we said, well, we were going down and do some shopping. And we went on the Lurline at that time. We were out at sea when I thought I seen lights in the ocean. Funny, I couldn't sleep. It was about 3:00, 3:30 in the morning and I was peeping out through the porthole. But my girlfriend was so sick. She just stayed in bed. She couldn't move. She was going down to meet her boyfriend, too. He was waiting for her. And so, we got there. We went to the Young Hotel. And my sister didn't know I was coming down. I wanted to surprise her.

IH: The Young Hotel was in Downtown Honolulu at that time, huh?

KV: Yeah, mm hmm. And when we went there, well, oh, golly. They just was bombing and the planes were flying all around, you know.

IH: When you arrived there?

KV: Yes. Oh, yes. When we got to the hotel, well, we landed about 7:00 or 7:30 something, like that. But they were already bombing and shooting around. So, we didn't know anything. Her boyfriend that she married, that's the one she went to meet, he was in from Schofield [Barracks]. [His name was Schabro.] When we landed, he picked us up and we got to the hotel. When we got to the hotel, well, we put our suitcase and everything down. We decided to take in the morning mass. So we went to Fort Street to go to Fort Street church [Cathedral of Our Lady of Peace]. We got out there and we were looking around. And we said, funny, there was nobody. And not even the priest, nobody there. We walked on the street and said, "I think it's too early." But it couldn't be because we know that they have so many masses on a Sunday morning. So we went window shopping, looking around the window.

Finally, the policemen came up and said, "What are you doing here?" You know, to us. And he said, "Don't you know that Pearl Harbor was attacked?" War broke out. Well, this soldier boy was with us,

huh?

IH: He didn't know, either?

KV: He didn't know because he left home from his barracks. He didn't know a thing. And he was with another friend and this friend had the car. He dropped us. This boy had no car now. He came with his friend. And he dropped him and we came. He brought us to the hotel. He said he was going to Waikiki, so Schabro stayed with us. And we were there. When the policeman said that, oh, we just dashed. He said, "Go back. Where did you come from?"

We said, "From the Young Hotel."

And we went. Oh, we dashed back to (the hotel). They said, "Go back. Get back where you came from." This soldier was very worried because, you know, he had to report for duty. They said, "Everybody, report for duty." (He took off.) We seen sandbags going up the windows and the plane flying all around. My golly, when we got back to the hotel, there was people just packed in there. They were bringing (people), all from the emergency. There were so many casualties from Pearl Harbor. And they were bringing them all to the lobby. We could hardly go through. Oh, everybody there was so hysterical there. We were all afraid, too, huh? Naturally. So this boy just left. He went to find a way to get back to his post. And when he got there, of course, everything was (in fire). They were bombing, (and trying to save people and whatever they could).

So this girl and I got to our rooms. And gosh, we stayed up there. And you know, we sat on the window, looking up, because we didn't know too much what was going on. We didn't have no radio or anything. So we sat on the window there and we were looking, watching the planes. We've seen all that planes flying. You know, these Japanese planes circling. All these smoke screens. And they were flying bullets here and there. But we didn't know anything about--until when came evening. It's a good thing. They were flying bombs right around Young Hotel and we were by the window. Now, we could have been bombed. But you see, God was good to us. We lived through. And we went through a lot.

You know, when came evening, oh, golly, we could hardly come down for a meal. We didn't have flashlight, we didn't have matches or anything. But they gave us matches.

IH: Oh, there was a blackout already?

KV: Yeah. Was a blackout. So they had to black out everything at night. Oh, it was terrible. We just went through a lot.

IH: So, when you were coming over on the Lurline, they didn't have radio? They didn't know anything about [the attack]?

KV: No, that's the funniest thing. Why the [ship's] captain didn't see that. But I guess they called up Honolulu, maybe. They thought it was maneuvering, eh? Everybody said it was maneuvering. Well, that's what I said. I said, it's funny that we were coming in. And we landed at the harbor. But you see, we could have been a target for them. They could have blasted us. But the reason why they didn't do it, if they were going to do that, they would sell out. Then they know it was war, probably. But their idea was to bomb Pearl Harbor. That's why they left us coming in. They didn't touch us. But I did see lights out at sea and I thought, funny, we were close to the harbor, and what all that lights was about. But it was three, four o'clock in the morning. You wouldn't reach that soon. So, nobody thought of anything. Of course, I didn't tell this to anyone but just to my folks when I (got home). We didn't know ourselves what was going on.

So, after we stayed in the hotel for about three days, we couldn't get out of there three or more, four days. We tried. This Angie, her name was Angeline Teves, she called home and she couldn't get through because the lines were all closed down. But the parents all found out. Naturally, words went all around and they wired Kaua'i and every(one knew). So people knew that the war broke out in Honolulu. And we were stuck there. My sister didn't know I was there. So we managed to stay there for about maybe five days. We were in Young Hotel. Finally, she [Angie] got contact with her aunt. She had an aunt in Niimalu?

IH: Oh, Niimalu? That was in Waikīkī, that military . . .

KV: No. By the St. Francis Hospital. What is that--Nu'uaniu.

IH: Oh, Nu'uaniu?

KV: Nu'uaniu, yeah. That's near St. Francis Hospital. Well, that's where she had an aunt there. And finally, her aunt came for us. So, we got to go and stay with her. And that was all blackout nights, huh? I stayed there and I had my sister in Waipahu and my nephew at that time. I had my nephew Ernest (Lopes). And he was with the National Guard. National Guard or something. Anyhow, he was there, that he could come through, you know. He was doing some work and coming through Pearl Harbor. He had the pass to come through. I was with them [Angie and her aunt] for few days. I think two days I stayed with her aunt. And he [KV's nephew] came through Pearl Harbor. And that was in flames, you know. Great big flames. When I got word from her aunt to my sister, then they came for me and I stayed with my sister then. You know, the bullets even went through my sister's wall, her bedroom. Yeah, came through the porch because she's so close to (Pearl City and the planes were flying all over in that area).

IH: In Waipahu?

KV: Yeah, in Waipahu. She's so close to the depot, you know, down there

at Pearl City?

IH: Oh, Waipahu? I see, yeah.

KV: All through that harbor there, you know, the ocean is (nearby). And they were flying right over. The bullet came right through and she had the hole in their (house). Right through her bedroom. Missed (them in bed). And so, that was it. So I stayed there until we had a chance to come home. Then when I came home, that was in (December). See, we went down to spend Christmas, in fact. We were going to spend Christmas down there [on O'ahu], she and I. But it didn't turn out that way. So instead . . .

IH: So you returned home before Christmas?

KV: Yeah, we had the hardest time coming home. We couldn't come home because of the transportation, the boats, eh? No planes. Everything was stopped. So, finally, I don't remember when the first plane took us out. It was quite some time because most all the planes was damaged. They were using planes left and right to bring casualties and people back and forth. So when we had a chance, then we came.

IH: But you took a plane home?

KV: Yeah, we had a plane to come back.

IH: That was quite an experience, then, for you?

KV: Oh, it was, really. And then, when I came back, that was in 1941. Just was right after Christmas, I went back to the hospital. Miss Kaiser came for me. There was a vacancy to work in the nursing section. So, I went back for nursing. That's how I got in the nursing. And at that time, well, she would supervise us. She was our supervisor. And I didn't graduate to be a nurse, but I worked as a (waiver). They said experienced. You know, we were experienced. I got a certificate as a waiver because I didn't go through school but just through experience. Those days, they'll teach you what to do and you do. And if you're good, you do it. If you're not, well, you're not able to do it.

IH: So, Miss Kaiser was at the hospital for quite a while, then?

KV: Oh, yes. Oh, many, many years. She was the superintendent there. The head nurse, uh huh.

IH: Was she a Haole lady?

KV: Oh, yeah. She was German, in fact. She came as a young girl here and she had beautiful red hair. She stayed until the hospital closed down. Then she moved, went back home to California.

IH: So, was that a plantation hospital? Kōloa Hospital?

KV: Oh, yes, uh huh. Run by the Kōloa Sugar Company. People (had) free (homes to live). There was no charges. You know how lucky people were in those days? They didn't have to pay for hospital. Their medicines, hospital, all free. But of course, if they would take in private patients, then you'd have to pay. But everything was given free. The plantation would pay for everything. So, they weren't making money.

IH: But they serviced other patients besides plantation?

KV: Oh, yes. (They were some help to the hospital making extra money.)

IH: But they just had to pay?

KV: Yeah, the private. They called them "private patients." Those are the people and we had quite a few private patients. Those are the ones that would be charged.

IH: Do you remember any of the doctors that were there at that time?

KV: Oh, yeah. When I start working was Dr. [Marvin A.] Brennecke. Dr. Brennecke was the head doctor there. And then came Dr. [Clagett] Beck. We had lot of different doctors in between. You know, they'd come for intern for one year. And they'd stay for one year, and then they'd go back on their own, wherever they go. And then the last, when the hospital closed, then we had Dr. [Webster] Boyden and he was an eye specialist and nose and head, but he could do just general work. So he took charge of everything. But he was specializing more on eyes, head.

IH: Was Dr. Brennecke there the whole time you were there?

KV: No, no. When Dr. Brennecke left, then Dr. Beck came. Then Dr. Beck stayed for a while. Then we had other doctors. Then Dr. [Donald S.] Depp. (They were there in 1945.)

IH: Boyden?

KV: Boyden, uh huh. He took over . . .

IH: So, Dr. Brennecke was there . . .

KV: Oh, he [Brennecke] stayed for many years. He stayed around quite a while, about maybe five years after, I think. Five, six years. (I'm not sure. Part of the time he was in 'Ele'ele. That hospital was under McBryde Co.) [See Brennecke interview for complete information.]

IH: Then, where did he go from there?

KV: To Waimea. And that's where he stayed, down at Waimea. Those days, he was in 'Ele'ele. He worked at 'Ele'ele so many hours or so, and then he would come to Kōloa. Then, finally, he gave up 'Ele'ele. He stayed (in Kōloa), you know, they would help out different

plantations, I guess. I didn't understand too much about that part. But I know from here. And then, when he left Kōloa, he went to Waimea Dispensary. So, Dr. Boyden took over. And then, he stayed until the Kōloa Hospital closed in 1947.

IH: So you worked there as a nurse from 1941 until it closed?

KV: Until '47. We closed in June.

IH: And what were your duties as a nurse?

KV: Well, I did general work. I bathed patients and feed them if they have to, and then pass medication after we were taught to do it. And you had to know just what to do. After working there for a few years, then I was able to pass medication and (give) injections. And then, we even would go and help in surgery when needed. Because we just had one nurse and one doctor. And so, you know, to take care of patients and (answer phone calls). And we had this man, [Kiyoshi] Fujimoto. He was assistant (to) the doctor.

END OF SIDE ONE

SIDE TWO

IH: Okay. Fujimoto was there?

KV: He wasn't a doctor, but he was assistant. He works there. He (is) in the dispensary (always). He works in the dispensary. But he was so good. Whenever they had surgery, he would always (be called to)--give the anesthesia and assist doctor. Of course, Miss Kaiser is the superintendent there, the head nurse. So, she would be the assistant of doctor 'cause she could almost do almost what the doctor did except cutting. But if she had to, I guess she would. She was very good at it. But I was more on the taking care of the patients, (bedside care). And then, help with the babies. Whenever they need in surgery, we'd go. I used to bathe the babies, you know, when they were born, and take care of the mothers. Give injections and things like that. We did general work, wherever was needed. We even used to scrub up (the rooms). We do sewing (garments for the patients and pillowcases. We had five other workers to help. We were kept very busy.)

Finally, when [President Franklin] Roosevelt came in, I think, and he raised the wages a little bit. I worked for a very small salary in the beginning as a cook. (We were happy to get a job.) But then, after, at the ending, well, that's when our wages came up. And that's just when the hospital closed. (Chuckles)

Then after that, well, when Miss Kaiser, as I said, we were working. And then, we had just two girls on the floor. And then, after that, that's when they had different nurses come away from the Mainland.

We had three shifts. And that's when it was hard. We had the nurses that they had changed shift. That's when we did more work and we had more people. They had more extra nurses, huh? But when the nurses (came), we went on night shifts. And that was hard because when we started on the night shift, then we had to work three shifts. Just when everything was going good, that's when they decided to close the hospital because the hospital wasn't making money.

Well, it really closed on account of the strike [in 1946]. The union stepped in, huh? They [plantation management] said hospital not supposed to have unions, but somehow everybody got together and we got into the union. When the union came in, well, that was it. The hospital wasn't making money. And paying so much, you know, nurses and (the upkeep). They couldn't afford. So the plantation decided that they were going to close. So, that was the end of it.

And then, I met my husband. And there, it didn't take just a short time when I met him and then I got married.

IH: Oh, so, after the hospital closed, then you got married?

KV: Yeah, mm hmm. Yeah. It didn't take about three, four months, and we were married [in 1947]. (Chuckles) And I was happy at that time because then I was kinda worried because I had my mother and my dad at that time. And I was worried how we were going to manage because my dad was having a very small income from social security. And so, everything turned out just fine.

IH: So, were you still living, though, in the same bungalow with your parents?

KV: Yeah. In the same bungalow, yeah, (before I got married).

IH: So you folks lived there for quite a while, then? In that bungalow?

KV: Yes. I think we must have moved there from about 1919, 1920, we were out there, 1918. (I'm not sure of the year.)

IH: Till about 1948? (My parents lived in the house until 1953. I was married in 1947 and went to live in Kalāheo, a rental house and my parents stayed in the same house, the bungalow.)

IH: Okay. If I can just go back a little bit, I wanted to ask you about, you know, when you folks were small kids. I think you said you used to go down to Kōloa Landing sometimes?

KV: Oh, yeah. We used to ride the train every Fourth of July. Yeah, Dr. [Alfred Herbert] Waterhouse used to take the train every Fourth of July. (He hired it from the plantation.) The (Kōloa) train would stop at different sections in the camp, wherever there's stop sign. And we kids would run in and go in for the day for Fourth of July for a swim [at Po'ipū]. And we used to walk from our place. We walked. We had no car. Whenever we want to go down to Po'ipū we had to

walk. And we had a bunch of girls that would walk and boys. My brothers and all their friends, whatever. We'd walk all the way going from Kōloa to Po'ipū (and back home. We had lots of fun, it was the good old days.)

IH: Was it the same road that we have now?

KV: Well, (yes it was not paved all the way). We had a shortcut road that we take back of the St. Raphael's Church in Kōloa. There was a shortcut road there. And sometimes we would walk on the main highway. It was the same county road going down. We'd go to Kōloa Landing but you couldn't go there to play or anything because at that time the landing was (in use). But in our days, already they had closed the landing. [The last recorded use was in 1928.] When my father was working, the landing was (used). They were shipping. The boats (and steamers) would come in (the) landing, you know, to bring freight. But in our days, it was closed but the landing was there. Small boats would come in, little fishing boats and things like that, but not the big (steamers. They landed at Port Allen.)

IH: So when you went to the beach to swim, it was on the Po'ipū side?

KV: At Po'ipū. (Yes.)

IH: Is it pretty much the same now as it was then?

KV: Well, no.

IH: The coastline . . .

KV: We didn't have pavilion. We just had an old shack there from the Bacles. Mr. [William] Bacle gave that little shack and we used to dress in there, you know, change our clothes. And he owned all that property. In fact, he was the one, I think, that either he gave it or sold it to the county. (The county took over and they improved it and made it beautiful as you see it today.)

IH: Did he have a home there, too?

KV: The Bacles?

IH: Uh huh.

KV: Well, they had a home. But then it was an old shack that I think he must have turned it over to the county. That's why we could go in and change our clothes there. It looked like a little old house there. But then, he had a beautiful home here by the St. Raphael's Church. I guess when they built that home they must have moved up, yeah? But I don't know when. I know they had a [hānai] son and a [hānai] daughter. And the son and the daughter used to go to the [St. Raphael's] Catholic School with us.

IH: And what were their names? Do you know?

KV: Malia and Pua. Pua was a classmate (with my brother). I think he was little older. But he was in the same Catholic school. They used to go to St. Raphael's School (and Church). And the sister was Malia. (She) was a half-sister, they said. I wasn't too sure. My sister knows more about her. And he passed away not too long ago. He was working at the Kōloa Fire Station.

IH: Pua?

KV: Yeah. And he used to go around with Fernandez circus [E.K. Fernandez Shows], running the ferris wheel. Maybe you heard of him in Honolulu?

IH: I don't know. What was his last name? Pua . . .

KV: Bacle.

IH: . . . Bacle was his last name?

KV: Uh huh. B-A-C-L-E, I think. B-A-C-L-E. They were the old-timers, the old Hawaiians. They owned most all the property around by the St. Raphael's Catholic Church there. They owned Po'ipū. That's what we were told, that was his father that gave that property, gave or sold to the county, huh? It was belonging to them. The graveyard is still there. There's a little portion of graveyard? That was owned by the Bacles. And it's still there with all of (his family) there. I guess the father [William Bacle] must be buried there and mother [Mary Bacle].

IH: I understand they had a ranch down Po'ipū, too. Do you remember that?

KV: A ranch?

IH: Yeah. Horses and cattle?

KV: Well, they had lot of cattles around, but to me, I don't know much about that. I don't remember.

IH: Okay, this Fourth of July picnic you were talking about or the Fourth of July, taking the train down to Po'ipū? What was that all about?

KV: That's just every Fourth of July, Dr. Waterhouse from Kōloa, he just wanted to give the people a treat, the young people, whoever, young and old, who wanted to go down the beach. He would pay for the train. He was so good. He was our doctor, in fact, before these other doctors took over. He had his dispensary. He was our doctor. When I was born, Dr. Waterhouse was our doctor.

IH: So, he worked out of Kōloa Hospital, too?

KV: Oh, yes. In fact, he was the first one. The Gillins would know. I

don't know if you met the Gillins, [Elbert and Adena]. They would know more about (him). [Mrs. Mabel Palmer Waterhouse was] related to her [Mrs. Adena Gillin]. All this area around Kōloa belonged to Waterhouse. You know, where they have the White Church [The Church at Kōloa] and all that? Across they have that section there where they have the [Kōloa] Union Church now? (The road) all coming up Kōloa town, where the Salvation Army? That was all from the Waterhouse's family. And gradually, when he passed away, it went to the son (and daughters). And then, when Dr. Waterhouse (died), his son passed away, then it went to his wife, and then to the children. And then, they sold it now so it's all in portions. (And old Kōloa town has changed to this new Kōloa town [i.e., Old Kōloa Town] as is today.)

IH: So, Fourth of July, he just made a picnic for everyone?

KV: Oh, yeah, just a picnic. And the train would go down and then wait for us there. Three o'clock or four o'clock, they'd blow the whistle and we'd all get back, walk. We had to walk quite a distance from the track coming down to the Kōloa Landing, you know. That's where the train would stop. And then, from there on, we'd walk to the beach. So, it took us maybe at least half an hour.

IH: Did he actually provide all the food and everything for the picnic?

KV: No, no. The food, no. It's just to give us the ride. But we had to bring our food. We had to bring our sandwich or whatever. [Other interviewees recall the food being provided by Dr. Waterhouse.]

IH: Did quite a few people go?

KV: Oh, the train was full, yeah. The (cane) cars. Had so many cars. He would rent it out from the plantation. And the kids, even some older people, those that was able to walk (went along). (Chuckles) So we used to do that and have lot of fun. Everybody look forward for Fourth of July.

IH: Did the train go right along the county highway or was it more inside . . .

KV: No, through the cane field, through the Kōloa New Mill. Do you know where the Kōloa New Mill is?

IH: That's the one where it is now?

KV: Yeah, uh huh. Well, they had the tracks had going all the way and go through the cane field and coming down towards the [Kōloa] Landing. Because that's the way they would haul their sugar and everything, down from the mill to the landing. And the tracks were there, so they used the same track.

IH: What about luaus and things like that? Did they have luaus in those days in the camps? Like nowadays, they have a lot of baby luaus and

luaus for weddings and . . .

KV: Well, families would make their own parties, luaus. Like when my sister Mary got married, we just had a dinner. But when my sister Ludvina got married, she had a luau. We had a luau, but at home. We didn't go out and make it. You know, just your close friends, whoever my parents invited. But she had laulaus and everything made, the regular Hawaiian luau, made by [the people], where she worked for. She worked for Mrs. [Henry] Spalding and they were Hawaiian mixtures. And they knew how to prepare the Hawaiian food. Because they loved her so much, they took her like their daughter. She worked for them for quite a while. My dad got the pig, of course. He raised the pig. And they did all the laulaus (with all the goodies. And everyone had a nice time. It sure was good.)

Those days, was laulaus more than kālua, yeah? We never heard too much about kālua. Because we had friends, too, in the camp, where they used to make. The Hamauku family. You know, there was a family, Hamaukus. Well, their parents [Mathias and Lucy], they were the ones that taught people how to make all laulaus. And then kālua came way after that, yeah? But as far as I remember, most of the time was laulaus. And everybody used to love laulaus. Now, it's more kālua because laulaus are hard to make. You need ti leaves and a lot of work, huh? Well, when we used to have, sometimes, carnivals and things at our parish, the people that used to know how to make laulaus, they would make laulaus and sell. But my sister Ludvina was the only one that had the luau (party). The rest was all just, you know, regular dinners.

IH: So, she had laulau and probably poi?

KV: Mm hmm. Oh, yeah.

IH: Did she have all the raw foods, too?

KV: Oh, 'opihis, yeah. 'Opihis. I don't know about limu. I was too little to (chuckles) think about eating those things, but I know we all go for the sweet potatoes, you know, and even they would bake a roast chicken. I know that they talked about putting chicken or whatever you want. They make a sweet rice, too, rice pudding. Well, usually, chicken, they make chicken lu'au, yeah, with taro leaves and all. Yeah, Mrs. Spalding took care of all that.

And we had an old Hawaiian man, Anakalea. He was well known around Kōloa town. [According to Kōloa resident, David Kaupiko, Anakalea was related to Kaupiko's mother, Annie Opeka. And Nahe was adopted by Kaupiko's maternal grandparents when he arrived at Kōloa Landing from Fiji.] And Nahe, he was a colored man. He was the only colored man and we all know him by "Nahe." I don't know if he had any different name. He's from Fiji, I think. And he was staying with Dr. Waterhouse. They had a room for him. He used to be there, working for them around the yard. He used to come around the camp with this Anakalea. And they were, oh, very, very strange-looking

men, so we used to be afraid of them. We never did see much dark people, those days. And seeing the Fiji guy. But he was a very, very nice man. We used to see him sitting most of the time when we used to walk down the school road [Po'ipū Road]. He would be sitting on the fence and (relaxing). But he's so friendly. But we, as kids, we used to be so afraid. We used to take off when we see the two of them [Anakalea and Nahe].

IH: And Anakalea, what did he do?

KV: I really don't know what was his job. Every time I see him, he was just out on the road, walking, or sitting on the fence. But I think he used to be with the Kaupiko family more. Whatever he did, I don't know. If they raise cattles or cowboy or whatever. But he was a strong man, oh, golly. I really don't know what he did. All I know, I used to just see him walking around. Just like Nahe. Maybe he stayed with these people, whoever, and worked for them, taking care of (yards). I didn't know.

IH: Who were the Kaupikos?

KV: The Kaupikos are these Duvauchelle. That's his [David Kaupiko's] mother and [step]father. You know the Duvauchelles from Kōloa?

IH: Mm hmm.

KV: Yeah. That was his parents.

IH: How come they have different names?

KV: Yeah, I don't know if she had a different husband. [Annie Opeka first married Duvauchelle, then later married Kaupiko. She had children from both marriages. Two are still residing in Kōloa, Raymond Duvauchelle and David Kaupiko.] You know, she must have married one and then she (married again). I don't know if he died and then she married. They had a daughter, Louise. They call her Louise; we call her Louisiana. But she is in Honolulu now. She got married and her name (is) Mrs. Mocksing. That's his sister.

IH: What did the Kaupikos do?

KV: The Kaupikos, well, they all passed away. (One son is living in Kōloa, his name is David.) I don't know what (this) man (did), what kind of job he had. I really don't know.

IH: But Anakalea stayed with Kaupikos?

KV: They worked on the plantation, I think. Anakalea, I used to see him coming to their home and all, but I don't know if he lived with (them). He didn't live with them because the Kaupikos were our neighbor in the camp when we were in the camp. But Anakalea used to come there, and Nahe, you know, and visit. And then, we used to see them out in the schoolyards. But their jobs, I really don't know.

IH: What about policemen? Do you remember any of the policemen when you were younger?

KV: Oh, Mr. Maile [i.e., John Naleimaile]. Yeah, Mr. Maile. That's Mrs. [Edene] Vidinha's (father). You told me something about you went to see (her. She's very nice. I remember Antone ["Kona"] Vidinha, her husband, as a policeman in Kōloa.)

IH: Mrs. Vidinha?

KV: Yeah.

IH: Uh huh. Oh, that was her father? Naleimaile?

KV: Yeah, that's her father.

IH: But you folks used to call him Mr. Maile?

KV: Well, we'd call him Mr. Maile, yeah, because he was our sheriff. He was the sheriff of Kōloa. And then, he had a son. I don't know if was adopted or that was his son, George Maile. [George was the brother of David Kaupiko, hānaia by Naleimaile.] He passed away.

And then, there is one Kaupiko boy still living. David Kaupiko. He stays down at (the condo). Oh. I think he moved out from there. He was in this Kūhiō Hotel. You know, that, condos? Down (by Kūhiō Park). Yeah, he was living there. I haven't talked to him for ages. He had a brother that passed away not too long ago. But I think he's the only one now. He's single. He never got married. David Kaupiko.

IH: But he was your neighbor when you were living in the camp?

KV: Yeah, uh huh. The mother and father. (David is) the (youngest) brother of Duvauchelle. Raymond Duvauchelle (is his half-brother as we were told. He's the oldest.)

IH: Mr. Duvauchelle was a policeman over here, too, wasn't he?

KV: Oh, yeah, uh huh. He took retirement. And then, he has a son now that is with the insurance company in Kalāheo. He just opened up a business shop.

And, oh, there were quite a few of Hawaiians that we knew. Like (Kapa Moke). Oh, I can't think of them. Like the olden days, we had that Hulapala (family), and they had the Kimokeos. You know the (James) Kimokeo family? Mary Kimokeo? Well, they're all from down Po'ipu, yeah? She still lives there. Our neighbors were all like the [Marion and Mariana] Costas, the (Joseph and Maria) Almeidas, the (Antone and Maria) Catalunas, the (Manuel and Mary) Souzas, and the (John and Mary) Silvas. Oh, they had so many. You know, all of them was all, at that time when I was young, they were all in the camp, living on that whole big camp area. The Kaupikos was our

neighbor, right across. And, let's see, we had the Silvas, and then they had Puerto Rican families. There were so many. Chinese and all mixtures. The (John and Maria) Medeiros. They had lot of Medeiros families, too.

IH: But that was mainly Portuguese, yeah, living in your camp? They called that Portuguese Camp . . .

KV: Well, they called it the Portuguese Camp, but when we were living there, it was not really only Portuguese. It was all a mixture. They had Polish people there, too. We had the Glushenko family, (the son's name was Tony), Polish, that came with my parents. They were living there, too. They had--we called him Benny, just can't remember the last name. We used to call him Benny, Benny, all the time, but now what is his last name? Can't remember. [KV thinks the surname is Kuluski.] And they had Russian, you know, some Russian families all in between. Maybe not right next to you but on that area. I don't know why they called it the Portuguese Camp. Somebody just gave the name, I think. Because there were all mixtures in there.

And that was where the plantation had their homes. And so, that was the homes that they would give to the people because we never paid rent. We lived all free. Nobody had to pay rent. So wherever they had the homes, as you come in (to work for the plantation, you get a house). And they never had any fancy homes. It was just those one-by-twelve boards (on the walls. The floors were with small T-and-G [tongue-and-groove] boards.)

And although the floors were nice, but no such thing as painted floors. Every week we had to give a good scrubbing with the cooc. You know, we call it the "cooc." (Chuckles) We cut coconuts for brushes. We don't have brushes those days. They never had much. And they used to take the coconuts and they saw it in half. They use it for scrubbing the floors, the walls, and everything with the "cooc" . . .

IH: Oh, the coconut husks?

KV: Yeah. The husk. And they were the brushes. Those are the brushes that we used to scrub.

IH: Do they work good?

KV: Oh, wonderful. Wonderful. Yeah, we get our floors just spick-and-span, white. (We) just scrub it with soap and (water).

IH: Were those hardwood floors?

KV: Until today, I think I should tell my husband make one because they're good scrubbers. (They make good) brushes.

IH: Were they hardwood floors?

KV: Oh, yes, uh huh. All hardwood. T-and-G [tongue-and-groove joint]. The floors were all of those T-and-G boards, fine board. But the walls were all of one-by-twelve. Then we would paint it. They'd paint it with whitewash made of lime (and water). There were no such thing as paint (as we know of). They had whitewash. You know the lime that they would come and give so that people would throw in the toilets? They'd mix it up with water and that's how we used to paint the houses. All with--they called it whitewash. And used to get so nice, white and clean (when it gets dry. Our house was painted once a year.)

IH: You painted the floors the same?

KV: Well, no. We never painted the floors. Maybe after, I don't know if people found any coloring for their floors, but we never. We had just plain. Every time what you do, you just shoot the water and scrub it with the broom and the cooc. You know, we called it, the coconut, "cooc." (Chuckles) So that was fun. But that was lot of work, yeah? The kids would do the scrubbing. (The older person would spray the water and sweep it out.)

We all had long verandas. The plantation would have all these long verandas. So in the evening, all the neighbor kids would come and we'd sit on the veranda or we'd go and play ball or (do) something around the yard. But my dad was very jolly. He likes children. And he would always say jokes and things like that to them. So, stories, they'd come and tell you stories about Poland and things (that happened). And so, the kids would gather around and sit and listen. (Chuckles) So we had quite a good life in spite of the hard work carrying water and everything. But life was good, happy.

IH: So, your father was really friendly, then, with the neighborhood kids? They would always come over to the house then, huh?

KV: Oh, yeah. With the people. My father was a very, very good man. People liked him very, very much. Even in his work, you know, as he goes around. And he was well known because he would go with the wagon all around to the different houses and pick up their rubbish and all. So everybody knew him. And he was very friendly. Never fight with anybody. He was (a good man).

IH: Everybody mentions Joe Bukoski . . .

KV: But he used to like his drinks and he used to drink a lot. (Chuckles) Because he used to go to the camps, you know, and these Japanese (workingmen) would make their sakes. And so, they say, "Come on, Joe, let's have a drink." To please them, he'd drink. Well, Polish people love to drink. (Laughs) (And my father drinks a lot, but he always found his way home and he goes to work the next day.)

IH: Did the different ethnic groups have their different . . .

KV: Stories? Oh, yes.

IH: . . . their different drinks, too? Like I know the Portuguese and the Hawaiians made the 'ōkolehao. And then, the Japanese made their sake . . .

KV: Chinese make 'ōkolehao, too. Yeah, uh huh. Hawaiians would make 'ōkolehao out of ti leaves. I had a brother-in-law that used to make 'ōkolehao and that's where my dad used to buy his 'ōkolehao, too. (Chuckles) I used to drink 'ōkolehao.

IH: Oh, yeah?

KV: Sip, sip. (Chuckles) We used to sip (from his bottle), you know, taste when they (weren't around). You know, they used to make their own beer. They get hops. I know my dad used to make (beer). He had a room there where he'd put his barrels. And they'd put hops and sugar and everything. So, once in a while, they go and stir it around and mix it around (and age it). Well, we go and sip (some of the beer). (Laughs) Like kids.

IH: Oh, so everybody made their own. They didn't have to go and buy, then?

KV: No. Those days, they didn't have any liquor in stores or they never had a place where they sell until Mr. [John] Cockett came. You know Mr. Cockett lived right up there by the Japanese graveyard. That place is wild now. He had a beautiful home there up on a hill. But he has his daughter living right alongside. Her name is Mrs. Fehr. Mrs. Fehr, yeah. She's still there.

IH: Oh, Mrs. Fehr? [Bernice] Leilani [Cockett] Fehr?

KV: Yeah, I think so. She lost her husband. Her husband died. Yeah, she have a home. I don't know if she have the son with her. She said, I think, one of the sons was coming to live with her. Well, her father came and he opened a bar. So that's where, afterwards, yeah, people went over there to buy liquor. But most of them, if they could make (their own), was illegal. You couldn't make liquor at home, but everybody sneaked. Whoever could make, they'd make (their drinks. If they get caught they will pay a fine.)

And wine. They used to make wine, you know. Good grape wine. My sister [Mary] was good in making fig wine. She makes the best. Better than the store wine. Yeah, she learned how to (make. Where or how I don't know, people that come to visit her get a drink. They all like it and ask for more.)

IH: Out of figs?

KV: Out of figs, canned figs, yeah.

IH: Canned figs?

KV: Canned figs, uh huh. Not fresh figs. She used to get the canned figs. I don't know where she learned, but this was in Waipahu. And she used to make (her wine). But just for (home), not to sell. She just made for home use. But grape wine, yeah, my husband's father (John Viveiros in) Kapa'a, Hanama'ulu, they were famous all for grapevines. They used to make their grape wine there. They all had grape wine. His father used to make and sell (to his friends). Most of the time, they give away, to (friends). People, they weren't, you know, looking for money too much like, I think, today, yeah? Everybody was kind. They just share.

Even the Hawaiians. Whatever they had, they'd always share. Poi. We learned how to eat poi with the Hawaiians. They taught us. And then, our neighbor Mrs. Kaupiko, she used to mix flour in the poi. Now, was it to make it more sour or to last longer? I don't know. She told us so many things but I've forgotten. But I think it was to stretch the poi, too, you know. But it (had a) good taste. We used to like it. I don't know how she does it. I think (she) add the flour in (the poi, mix it with water). Someday I'm going to try. I forget the taste.

(Laughter)

KV: Yeah, and the dried fish and things like that. They always taught us. But it's one thing I can't eat, the limu. I tried, but raw fish, I don't (like). 'Opⁱhi^s, we used to go down the beach (at) Po'ipū. Oh, they had lot of 'opⁱhi^s. But most they had, you know the little black ones? Pipⁱpi^s. Oh, and we used to take a pin with us. When we go swimming and we used to find the pipⁱpi^s and start eating them, oh, golly, we used to eat lot of pipⁱpi^s.

(Laughter)

KV: Now, nobody likes to eat pipⁱpi^s. I don't think people go for it. (Chuckles)

IH: Not too many people eat it anymore.

KV: No, but we used to eat. I don't know, people say it's poison or something, but we used to eat (them). Was lot of fun.

IH: You got married then at about (1947)? And your husband's name?

KV: Antone Viveiros. But everybody calls him "Pat." Nobody knows him by "Antone." (Laughs)

IH: Oh, yeah? How did he get that name "Pat"?

KV: Just from high school. Oh, and he used to play saxophone music. He likes music. So he used to be in school with the boys, and they'd get together and they play music. So, he was the smallest, the shortest, yeah, of them all. And so, they called him as a pat.

Pat. You know, just P-A-T for a little pat. When they pat you on the head. (Chuckles) And then, it stayed "Pat." So all through school and all, (his friends know him as Pat.) He went all around and he gave his name as "Pat." Pat, because everybody called him "Pat."

But I only found out his name when I was getting married. I had to go for blood test and then when I found out that his real name was Antone, (chuckles) I said, "Oh, I thought your name was Patrick." Usually, they go Pat, short for Patrick. But until today, most people, they don't know him by "Antone." Some calls him "Tony." But if you tell (them) Pat Viveiros, okay, saxophone player, because he plays his sax.

IH: Was he born and raised here in Kōloa, too?

KV: (Born) in Kapa'a. He's a Kapa'a boy.

IH: So when you got married, then, is that when you moved up here to Lāwa'i?

KV: No. (We went to live in Kalāheo for two years. Then we came to Lāwa'i) when I got married. He was working down at Barking Sands. And he was a fireman there. Yeah, he was a fireman down Barking Sands. And I didn't know him then. But I was still working in the [Kōloa] Hospital when I met him. I went to a party in Barking Sands. They were giving a party for the servicemen. And so, that's how I met him. So when I got married, we were still at my bungalow home. And then, from there, well, we rented a house from my niece in Kalāheo. Very small house right on the roadside. So we lived there for almost two years. Just about two years. And then, that's when I lost my brother.

IH: John?

KV: John, the oldest. That's when he got a stroke. He had a stroke. Then he was in the hospital. He died in the hospital. And just before we moved to this place here (in Lāwa'i), he died. You see, we were [married] in '47, he died in '49.

IH: So, then you moved up here to Lāwa'i?

KV: Yeah. Then we bought this place. This house was built and these people wanted to sell it in the worst way because they needed the money. They were going to the Mainland. And at that time, my husband, they laid him off. They did away with the job that he was doing down in Barking Sands (as a fireman). (He worked for) (Kaua'i Commercial), I think it was. Yeah, (Kaua'i Commercial). It's that building that they have down at the pier, at the harbor there (at) Port Allen. Yeah. So, he went to (Kaua'i Commercial). He got a job there building up tiles for temporary until he got the job (he wanted). He worked there for a while. And then we moved over here (to Lāwa'i). When we moved here, and then he got into the fire

station. Then he worked for Kōloa Fire Station until he got retirement.

IH: What was Lāwa'i like when you moved up here?

KV: Oh, we were the first---well, the house before us was the owner of this house here because he owned all this plot, the (Manuel) Souza. And this house was built for his brother. The brother married a Polish girl. I think she was from the Mainland. And so, when they built the house, they didn't even complete this (house). They just had it out to the washhouse. So we bought the place from them. And then, he wanted to sell because the brother wanted to go to the Mainland. So that was from Manuel Souza. They call him "Mac." Well, he owned. And we bought the place. Then, that's how we stayed here from that time (and we liked it very much. We put in lots of hard work, both my husband and myself.)

I have no children. I didn't have any children of my own, but I raised. I have a girl that I raised, my brother's youngest daughter. And she calls me "Mother." I raised her from a baby when she was three years old. Her mother died. And then, well, she stayed until she went to finish school. Then she went to the Mainland. She wanted to be a stewardess. She went to learn, went to Missouri. Then she went to San Francisco. She stayed there, she met this boy, and she married. Now she have two children, a boy and a girl.

IH: What is her name?

KV: Claire. Claire Leilani Bukoski. But now she's Follner. She married David Follner and they have two children. Her son is in the University [of Hawai'i] now. That's the one I told you playing football [Matt Follner]. He's such a great big, husky boy. Plays football. He was a good player, but he hurt his ankle. I don't know what he's planning to do now.

IH: When people first started moving to Lāwa'i, was it homesteads?

KV: Oh, yeah. This was all homestead land, really. You know, that's how people got their lands. The Portuguese people came from Portugal and then they give you so many acres. If you worked your land, then you own it. And that's how they got (the lands). Like Kalāheo, most of all the land in Kalāheo, we were told that they give you (after three years). Like how, as I said, my parents came, too, and they gave so much land. You worked your land. These people all worked their land, they kept it. You see? And then, that was given by the government.

IH: Did they have to become citizens first?

KV: Oh, yeah, you have to. That's why, I always said, my parents was American citizen after they got their land, you see? But we didn't know and they didn't have the papers to prove. And as you say, when

the war [WWII] broke out, they wanted all the fingerprints of people. And we had to go down and register. So we had nothing to show. And the people that came with them was all gone. Some of them was dead and all away from here. So, the papers must have been down at the (Lāwa'i) cannery [Kaua'i Pineapple Company] because that's where they took their citizenship by Mr. Akana (who administered citizenship papers). But he's dead. You know, at that time, we didn't know anything about it. They went down as aliens, eh?

IH: Oh, yeah? But they were actually citizens?

KV: They were actually citizens. We were all born here, raised in (the United States of America) here, for all the years they stayed here.

IH: But then, when the war broke out, you said your parents had to go and register as aliens?

KV: No, we didn't have to do that. But everybody, we ourselves born, whoever was born, everybody, all American citizens and all, had to go and take your fingerprint. Because they were so strict and worried about the war, when the war broke out. So they had this down at the school. We all had to go down and take our fingerprints and give our records, you know. Well, they did that, too, but every once a year, I had to write, fill in their cards, and mail it to go to Washington, as they were aliens, eh?

IH: Did they ever clear that up?

KV: In Washington?

IH: Yeah, that your parents actually were American citizens?

KV: I don't know.

IH: So they were always aliens then?

KV: Yeah. Until they died. Well, they must have. They know they wasn't because it was proven they're here so many years, you know what I mean? And they had the property and everything. But we had to fill the card. There was no getting away from it. But they were not (aliens). Because they had their papers and they had their property. They came and they worked for the plantation, and they raised their children and they stayed right here (in Hawai'i). They were never, never thinking of going back to Poland. But (it's) the law, if you don't have proof, you just--you know. As I said, my dad smoked his birth certificate out in the ocean, too.

IH: So they never went back to . . .

KV: No. No.

IH: . . . maybe try and re-register as . . .

KV: Oh, what you mean? As American citizen?

IH: Yeah.

KV: They couldn't read, they couldn't write. And nobody made (them or asked them) that you had to go in and swear. We never did. Not that I remember. (The Bukowski or Bukoski families were well known and well liked by all.)

IH: Okay. You know what, this tape is pretty close to the end. I just wanted to ask you maybe a couple of more things. Oh, one thing I wanted to ask about was the hurricane [in 1982], Hurricane Iwa. Did it do any damage up here [in Lāwa'i]?

KV: Oh, yeah. It knocked down my garage. I just had one-car garage. And my whole garage went right down, right on top of my two cars. And we had damage. That's really the biggest damage we had. But we lost all our trees. Until today, you know. But good thing, my mango tree, all, everything splitted. Oh, it was terrible. We got (it) real bad. But there were people that had it worse. They had (lost their homes). I know my friend in 'Ōma'o lost everything. The whole roof went right out (of some homes in Lāwa'i). Well, lucky thing, our roof didn't damage. Only few spots of the asphalt ripped out. We had that repaired. That was small. But the biggest one we had is our garage. Since we had only one garage, one-car garage, then after we had it fixed, then we enlarged it for two (cars). But my neighbor in the front of us had his bedroom roof all taken off. But there were no homes back here, only this one here (of ours. All the trees were ripped and broken.) This house wasn't even touched, (just our garage and front fence. We thank God for saving our lives.)

IH: Were you home, here, when it happened?

KV: Yes. Oh, yes. (We thought we'd) never get to see the sky again, (my husband and I.) The trees were split in half. All the leaves were stuck on the walls. The avocado, orange, and lemon trees were all loaded with fruit and it all ended up on the ground. We carried away twenty barrels of (fruits and) rubbish from the yard. (We can never forget Hurricane Iwa, the winds that crushed Kaua'i on November 23, 1982.)

END OF INTERVIEW

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